

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

'The Star' prints a sensational Article upon the decease of Dr. Slade. It is headed 'Spook Swindles,' and professes to give a summary of the legal proceedings initiated by Professor Ray Lankester. Of course the whole thing is a hash of ignorance, unfairness, and prejudice. We do not care to discuss it, or to controvert it. It would be useless to do so for the sake of the unfair, the ignorant, and the prejudiced, and it is not necessary for those who know. Suffice it to say that 'The Star' only supplies one more instance of the difficulty of getting all the facts before the public: but the prejudiced newspapers have themselves to blame for their ignorance or inaccuracy.

We lately chanced to come across these words of Isaac Pennington: 'Learn but in quietness and stillness to retire to the Lord and wait upon Him; in whom thou shalt feel peace and joy in the midst of thy trouble from the cruel and vexatious spirit of this world.'

There are times when such counsel is very precious, as though one could realise 'the Lord,' a personal presence, a veritable haven from self and from every other failing source of peace. And then again one is lonely in spirit as well as in body, and it seems impossible to present God even as an object of imagination.

There is a remedy. We must accustom ourselves to rely less upon the personality of God, in our common and very limited sense of that word. We must find God, be aware of God, nestle in the havening presence of God in everything that exists, in every law that works, in every effect that is hidden in a cause, in every cause that guarantees the effect. This, in a way, and in the deepest and most real way, shuts out chance, and gives us an almighty hand at every turn. It may seem vague at first (only because we are so much in bondage to the crude earthly notion of personality) but, in time, this spiritual centre at the heart of everything, this profound sense of law and order everywhere, will be indeed a haven of refuge for both body and soul. 'My heart and my flesh cry out for the living God,' said the ancient Hebrew poet. Yes; even the body needs the havening presence of God: but He must be 'the living God,' in whom we and all things live and move and have our being.

The following extracts from a letter to a correspondent may interest others:—

Do not be surprised at anything the spirits say. Some affirm reincarnation, and some deny it,—probably for the same reason that we affirm or deny it. We have no warrant for assuming that death makes everyone wise, even as to the conditions of life in the spirit world. Possibly some are, for a period, more bewildered there than they were here, for reasons that can readily be thought out. But bewilderment is, at some stages, necessary to progress, or is, at all events, an indication of the working of evolutionary processes.

Then, with reference to Dr. Savage's holding back from the designation of 'Spiritualist':—

Yes; Unitarians are very shy of Spiritualism, partly because of 'frauds' and 'exposures,' and partly because of a certain respectable shrinking from unconventional things. But is not that cowardly,—or, at all events, unphilosophical and unworthy of reformers? Spiritualists and Unitarians are in very different camps, but they are intellectually nearer to one another than Spiritualists and Theosophists, and are strongly influencing one another, and helping on the Ideal which is a blend of Rationalism and Spiritualism.

It is a commonplace that these are days of reconstruction of faith. Multitudes who fain would go on in the old ways, and linger by the familiar still waters, hear the voice, 'Get thee away from thy kindred, and from thy father's house, to a land that I will show thee!' And it is not easy to obey. It would be easier if we were more receptive to the word of the Time-Spirit and more hopeful as to the future. This, on 'The land of promise,' by Florence Earle Coates, is helpful here:—

Although the faiths to which we fearful clung
Fall from us or no more have might to save;
Although the past, recalling gifts it gave,
O'er lost delights a doleful knell have rung;
Although the present, forth from ashes sprung,
Postpone from day to day what most we crave,
And, promising, beguile us to the grave,—
Yet toward the future we are always young.
It smiles upon us in last lingering hours,
If with less radiance, with a light as fair
As tender, pure, as in our childish years:
It is the fairy realm of springing flowers,
Of songs and ever-springing fountains, where
No heart-aches come, no vain regrets, no tears!

There are many indications that our friends are doing well a piece of work which is both easy and profitable. We refer to their services in the correspondence columns of the newspapers which are becoming more and more open to them.

This is a cheap, easy and useful way of reaching the public, and we commend it to an even larger circle of our readers. Let us take advantage of every opening: any peg will do to hang a bit of experience or a great thought on: but let there be no chaff, no cheap gibe, no temper, and let us remember that just as brevity is the soul of wit so good humour is the charm of truth.

Let no one shirk it: let no one ask, 'What can I do?' He who cannot drive a four-inch nail can at least hammer in a tack.

'Amiel' taught us a noble truth in this:—

There is no help in misanthropy and pessimism. If our race vexes us, let us keep a decent silence on the matter. We are imprisoned on the same ship, and we shall sink with it. Pay your own debt and leave the rest to God. Sharer, as you inevitably are, in the sufferings of your kind, set a good example: that is all which is asked of you. Do all the good you can, and say all the truth you know or believe; and for the rest be patient, resigned, submissive. God does His business, do yours.

Is not that, from one point of view, almost an ideal confession of faith for the Spiritualist? Does not our Spiritualism, amongst its first lessons, teach us reliance upon the Spirit-God, and co-operation with Him in the service of Man?

God and a Future Life. Which comes first in the order of imperative belief? The answer of the large majority would probably be 'God': and there are ways in which the majority would be right. But there is a point of view which gives a verdict the other way. Of God we can form no conception: of a Future Life we can. Moreover, if there be no Future Life, God is a hopeless enigma. In fact, if there be no Future Life, God is impossible, and the problem of human existence is insoluble. But if there be a Future Life, the problem of God is only postponed. Thus we arrive, by this route, at the conclusion that belief in a Future Life is more directly imperative and has more promise in it than belief in God alone.

The argument from intuition, or even from longing only, is not as vague as many imagine. Appetite is everywhere throughout Nature a guide or a pledge: and, if that is true with regard to the senses of a snail, one would think the inference is very much stronger as we ascend to the sublime emotions of a human soul. However we imagine God, whether as Person or Power, the inference is the same;—that the intense bias in favour of belief in a Future Life is an assurance that the curve will go full circle, and accomplish what it promises. Theodore Parker used to be fond of this argument, and cited it often. On one occasion he stated it thus:—

Immortality is a fact of man's nature, so it is a part of the universe, just as the sun is a fact in the heavens and a part of the universe. Both are writings from God's hand; each, therefore, a revelation from Him and of Him, only not miraculous, but natural, regular, normal. Yet each is just as much a revelation from Him as if the Great Soul of all had spoken in English speech to one of us, and said, 'There is a sun there in the heavens, and thou shalt live for ever.'

PREMONITIONS OF DEATH.

Baron Joseph de Kronhelm sends to the 'Revue Spirite' an account, taken from a review published at Ulm, in Germany, of a singular death-token which several times appeared to a family living in that city. When any member of the family was about to pass over, a number of black crosses suddenly appeared, as though marked in ink, on pocket handkerchiefs, sheets, cushions, &c. All attempts to wash out the marks proved futile, and the articles were shown to a pharmacist and a medical analyst, both of whom were unable to discover the nature of the marks either by microscopical or chemical examination. But these marks, indelible by ordinary means, disappeared as though by magic as soon as the predicted death occurred. A professor of mathematics took one of these handkerchiefs, and observed that on the very day of the decease the marks vanished without leaving a trace. This fact so greatly impressed him that he became an ardent student of Spiritualism.

PREACHING TO SPIRITS IN PRISON.

A New Zealand correspondent asks the editor of 'The Young Man' for the true explanation of the clause in the Apostles' Creed, 'He descended into hell,' and in his reply the editor, the Rev. R. J. Campbell, of the London City Temple, gives the following very just but very unorthodox explanation:—

'The word "hell" as given here does not necessarily mean the place of punishment; it simply means the place of departed spirits. The Scriptural phrase, "the spirits in prison," is a very remarkable one. All evil-living people are spirits in prison whether on this side of the grave or the other. I do not like talking about heaven and hell as places; they are experiences of the soul. Heaven is liberty and light; hell is bondage and darkness. The old English word for hell used to mean a place of darkness. Children playing at hide and seek would speak of the hiding-place as the hell. Thus the word came to be associated also with the idea of punishment. The soul that sins plunges itself in the darkness, imprisons itself, fails to realise its own true destiny. This is precisely what we should expect, and we can see it going on around us every day. People become selfish, hard, worldly, materialistic, insincere; in so doing they are fettering their own divinity, shutting themselves up in the darkness. The Gospel of Christ rightly understood gives freedom to such sin-bound souls, and leads them from darkness into light. "Ye shall know the truth, and the truth shall make you free." "I am the Light of the world." The glorious suggestion of the phrase in the Apostles' Creed, "He descended into hell," is that this divine solicitude follows sin-bound souls even to the other side of death. The love of God is ever descending into hell in this vast mysterious universe of ours, and on both sides of the mystery called death. That love may have to declare itself in pain ere it can break the fetters of the soul, but break them it will. Indeed, what is the wrath of God but the love of God consuming and destroying the things that limit and imprison the soul, and prevent it from attaining its true destiny—absolute oneness with eternal life, the life of God?'

Can it be that the Rev. R. J. Campbell has communicated with spirit people and knows from experience that not only did Jesus 'preach to the spirits in prison,' but that hosts of loving and true-hearted people, 'over there' as well as here, are doing the same!

Again, replying to a Barnsley correspondent in reference to 'divine judgment on sin,' after pointing out that 'conventional religious teaching' upon the subject 'is somewhat confused,' the Rev. Campbell says 'the truer view' is to remember that the judgment is not postponed until after death, but 'is ever proceeding in God's eternal Now.' He continues:—

'Every sin works itself out, not as a deed but as a tendency. The soul has to discover its falsity, for all sin is the result of the choice of a false ideal. If a man does an evil deed it shows that the tendency to commit such deeds exists within him; he strengthens it by sinning, and if he is to be saved that tendency must be destroyed. Consequently sin must, absolutely *must*, bear its punishment. With the act of sin comes the divine judgment upon it. Sooner or later that judgment declares itself in the experience of the soul. This is not a mark of the inexorableness or the vindictiveness of God; it is His tender mercy interfering to prevent the soul from assimilating itself to false ideals. Another way of looking at the matter is to remember that what we call punishment is not the act of one who passes sentence outside the soul, it is the divine life struggling to express itself from within. A man who has been drowning may be unconscious when rescued, but his suffering begins when life begins to revive within him and battles with death. So it is with the things of the soul. *Judgment and redemption are one and the same.* They are the Christ-life within the soul destroying sin and achieving the true destiny of the soul which is absolute union with Him in whom we live and move and have our being.'

We should, perhaps, be inclined to say that every sin must inevitably carry with it painful consequences to the sinner—not punishment; otherwise we heartily agree with Mr. Campbell in wishing that 'everyone could come to see this. It would add to his fear of sin and his confidence in God; it would assure him of the certainty of judgment and the correlative certainty of the efficacy of pardoning love.'

MR. HUSK'S SEANCES.

As the 'Cardinal Newman' incident, which has recently been discussed in your columns, took place at a meeting held in my house, I should like, with your permission, to thank those who have so successfully defended Mr. Husk against the anonymous attempt which has been made to impugn his integrity.

ZEILAH LEE.

15, Saltoun-road, Brixton, S.W.

Since my return to town I have felt considerably amused by 'A Catholic's' version of the account which I gave of the séance held by Mr. Husk at Madame Lee's house on July 21st. There was such a vast difference between the sonorous bass voice of 'John King' and the almost asthmatic whisper of Cardinal Newman (*not Manning*), that one can hardly credit an intelligent sitter at circles getting so mixed up. Nevertheless, 'A Catholic' shows great discernment in the warm appreciation of Madame Zeilah Lee's powers in psychometry, which I should like to be allowed most emphatically to endorse.

AN INTERESTED INVESTIGATOR.

176, Tulse Hill, S.W.

I cannot allow the present correspondence to pass without adding my testimony to the genuineness of the manifestations with Mr. Husk.

Not long ago I was present on a Sunday evening (it was my third visit to Mr. Husk within two years) when I received such a test of spirit return as to thoroughly satisfy me on the subject, even had I not received dozens of other proofs during the time I have been investigating.

When the communication was made that a spirit friend wanted to speak to me, I was quite prepared to see someone who was near and dear to me by the ties of nature, but what was my surprise when I looked into the eyes of one who was in no way related to me, one who had passed from this life some thirteen years ago, and yet was recognised by me in a moment! And as the same kindly eyes looked into mine, and the same old voice which I knew so well fell upon my ears, I knew I was in the presence of a long-lost friend who, in his earth life, had acted for me in the capacity of general foreman. Certainly not a soul in that room knew I had ever been in touch with such a man; in fact not a soul there ever knew of his existence; yet there he was exactly as I knew him in life. The extraordinary part of this test lies in the fact that in all my investigations never once have I received any communication from, or thought of, him, and he would certainly be almost the last person I should have expected to see. The last clause of the conversation between us was the words: 'I still have a very great interest in your business.' The sentence spoke volumes to me, and proved conclusively that the person speaking was W., who in his earth life was one of the most faithful and energetic helpers a business man ever had the good fortune to employ.

I well remember with what feelings of sorrow I stood by his side as he was passing away, and again as I stood by the open grave to bid a long farewell (as I foolishly thought in my orthodox narrowness) to a faithful friend; and to-day I say, God bless such men as Mr. Husk, who, through good report or bad, impart to the world the benefit of their spiritual gifts.

H. P. RABBICH.

The Kraal, Paignton, Devon.

Kindly allow me to refer to the objections of 'One of the Sitters' who, in the issue of 'LIGHT' for September 2nd, complains of the imperfection in the Latin and Greek accent of the spirits who manifest through Mr. Cecil Husk. It seems strange that so many Spiritualists seem to forget one of the main factors in spirit manifestation, namely, the medium. Take, for instance, the general exhibitions of the common phase of control. Even with those whose honesty is above question, you can distinctly trace the peculiar mannerisms and phrases of speech of the medium all the way through. I

admit this is more so in the usual phase than when, as in Mr. Husk's case, the spirit speaks in the direct voice. Nevertheless, the explanation which will suffice for the first case will possibly show just cause for the imperfections in the second. It is almost impossible in the case of control to submerge entirely the individuality of the medium, and, as far as Mr. Husk is concerned, is it not fair to extend to him the same charity of thought as we do to other mediums? and to remember that the state of his health may hinder him from being so deeply entranced at one time as another, so that a trace of his own personality impinges itself upon the individuality of the spirit manifesting. If Spiritualists, generally, studied these phenomena a little more instead of being mere phenomena hunters, as many are, these little difficulties would have been cleared up for them long ago.

FREDK. VAUGHAN.

Some years ago I attended a séance at Mr. Husk's house, where the voice known to the circle as that of Cardinal Newman held a short conversation with me. I was sitting at the opposite side of the table from the medium, and the tones were unmistakably those of an aged man, quavering, though still rich and flexible—an earnest, tender voice, as unlike the deep bass of my good friend 'John King' as a harpsichord is unlike a bassoon; and still more unlike the professional imitator's 'old man voice' which Mr. Husk has been accused of practising. The words were spoken quite near my ear, and a small luminous cross of five brilliant points, measuring about three inches by two, was held for fully half a minute straight in front of my eyes.

I had never met the Cardinal, though some of his friends were well known to me, and on one occasion he had written me a letter upon a subject of deep interest to us both. In that letter these words occur: 'Our knowledge is fragmentary, being mainly directed to the regulation of our daily thoughts and acts, with thick darkness on every side of it.' I hope they will interest your correspondent who signs 'Fair Criticism.' The greeting given me at the séance was: 'I am glad to meet you, Mr. Campbell. I remember you very well.'

Talking over the 'manifestation' afterwards with one of those irresponsible critics of whom Admiral Moore has had such amusing experience, he remarked, 'Oh, humbug! Sir — (naming a well-known musician), who is a Catholic, told me that when he received this same benediction of the supposed Cardinal Newman, the latter did not even know how to give it, but said, "Benedicite" (Bless the Lord), instead of "Benedicat te Deus" (May God bless thee, &c.), which is the ordinary formula. "And, of course," added Sir — "I roared with laughter at the gross fraud."'

Now, as it happened, I knew the ordinary form of blessing as well as Sir —; though my Catholicism does not halt at Rome or elsewhere; yet I felt sure that I had heard the word *Benedicite* used by a Roman priest giving his blessing to a congregation. Therefore when the same was repeated at the séance, it did not surprise me; and I may add that the Latin pronunciation of the 'Gloria in Excelsis,' which followed, was both reverent and pure. However, I said nothing to my friend, but, according to the manner of my countrymen, *bided my time*. Very shortly after this conversation I happened to be in one of the choir chapels of the little Cathedral of Evreux at the time of the earliest Mass. Only a few poor women and half a dozen *ouvieres* were present. The aged priest, passing from the altar to the sacristy, evidently knew them all, and, moving his hand above their bowed heads, he gently murmured, three or four times over, the word '*Bendicite*.' A very suitable blessing it seemed in a small active French town on a summer morning, and it settled the question about *orthodox formulae*, by showing that Annette and Julie, and François, with Ananias, Azarias and Misael, with sheep and oxen, with sun and moon, might 'quite properly' be exhorted by their priest to 'bless the Lord.'

I allow that at the séance in question the accent of the 'Greek priests' was not beautiful, though part of their sing-

ing was so, but then in Greek churches the accent is also frequently very bad.

It has been asserted that Mr. Husk was trained to sing in a Greek choir, and now uses his powers in the dark. Still, the darkness does not enable him to sing two parts at the same time, and I hear on good authority that the 'Greek priests' have thus sung together when none of Mr. Husk's friends were present.

The matter can thus be very simply put on a sure basis.

One of your correspondents speaks of the 'Vita Nuova' as Newman's book. Does he mean the 'Apologia'?

J. A. CAMPBELL.

Barbreck, Argyllshire.

IMMORTALITY AND COSMIC LAW.

The 'Metaphysical Magazine,' a quarterly published at New York, and edited by Leander Edmund Whipple, contains, in the number for July-September, an article by the Rev. B. F. Mills on 'A Twofold Testimony to Immortality.' The writer rejects all ideas involving loss of conscious personality, and finds his first 'testimony' in the law of universal progress, saying:—

'If there be any reason for existing at all there is reason for going on! If there is any reason for the brain, for the heart, for emotion, for love, for conscience; if there is any thought of right and wrong; if there is anything worthy of scorn and anything worthy of emulation; if there is anything holy, noble, and pure upon which men should think, then there is in man that which is worthy to persist, and that which shall persist! All science, all philosophy, all human life, are unintelligible if we believe that there are moral laws anywhere that are different from moral laws here, or if we do not believe that law is an eternal thing.

'The mind and the conscience also revolt at the thought that this world is the only theatre for the administration of justice, for we very often do not get justice here. Take another thought: we do not begin to exhaust the possibilities of life, any of us. What is man? No one knows. Many of his faculties exist in him like unwrapped tools in a box—not even examined, much less named. The testimony of departed spirits is unanimous in this respect, that there is immortal progress for all beyond the tomb.'

Mr. Mills' other testimony to immortality is the Soul-Consciousness. He believes that 'the eyesight has another eyesight,' that 'science does not see all matter.' He asks, 'how much space can a man inhabit?' and thinks, with Whitman, that death will render us superior to time and space. As the astronomers discovered Neptune by finding out where it ought to be, so, says Mr. Mills,—

'I have found "The World to Come" in such a way as that. I know where it ought to be; I know what responds to my best thought, to my best conscience, to my best hope, and I propose to believe it. Not Science, not Philosophy, not Revelation, has been our teacher in the best and truest facts of life, but the Soul.'

In the same magazine Mr. Roderick Campbell draws a close parallel between 'Electrical Law and Mentality,' showing how 'the opposing mental attitude becomes a force of resistance which, in effect, neutralises the effectiveness of the higher and universal power.' He concludes that:—

'What we term electricity, and all other modes of force or energy, such as magnetism, light, heat, ether, and that other subtle influence more marked among some men than others, and which we term personal force or magnetism, are, virtually, *differentiating modes of one supreme universal power*, dynamic in its essence, and which is the controlling and energising force underlying all we know as Life.'

There is still another article, by Mabel Gifford, on 'Time, Space, and Law,' which draws its conclusions from the conception that time and space are only relative to our needs of comprehension; they form a mode of carrying our mind along to the realisation of what really exists already, though we cannot see it. The processes of Nature do not take time, but our mind takes time to apprehend them. 'We are all subject to the law until we find the truth; then the law is subject to us. We are not bound by time or space or conditions, but all serve us, when we have learnt to co-operate with law, to live in harmony with it, to utilise it instead of being helplessly controlled by it.'

MATTER, LIFE, SPIRIT, EVOLUTION.

I.

MATTER: WHAT IS IT?

As there are practically but two attempted explanations of the Universe, the spiritualistic and the materialistic, using these terms in their philosophical sense, the modern Spiritualist is naturally interested in all the investigations, discoveries, and hypotheses of physical scientists, and the suppositions, speculations, and deductions of philosophers and metaphysicians. It may not be out of place, therefore, to consider in 'LIGHT' some of the declarations of leading thinkers upon the great problems of Life, Matter, Spirit, and Evolution—especially those of the men who have some knowledge of spiritualistic phenomena.

Latter-day scientists are rapidly discarding the conclusions of those of their predecessors who taught that atoms are dead, inert, inelastic, and indivisible, and that force is blind and resides in the space between the atoms, not in the atoms themselves. The new thought which they proclaim is that the ultimate particle of matter is a pulsating centre of force, perhaps electrical, operating in a fundamental medium, or substance, which is not identical in all its properties with matter, and in which, 'instead of being inert, continual change, with an inherent process of transformation, has been observed.'

When Sir William Crookes was asked, in 1897, by the Editor of 'LIGHT,' for a definition of matter, he replied:—

'I don't think you will be able to get a definition of matter which will be satisfactory all round. For myself, I do not at all see my way to defining matter. I am not quite certain that there is such a thing! When we come to hunt it down to its ultimate atoms it eludes our grasp and floats away in a stream of ether vortices. All we really know is a collection of properties which in the aggregate make up what we call matter.'

'I might say "Matter is that which possesses inertia," or "that which gravitates"; it is difficult to conceive matter which has not these properties. But these are only limited definitions, and to carry them out to their logical ending they would have to be enlarged into—"Matter is that which possesses the properties of matter." Many definitions of matter met with in books really amount to no more than this.'

Mr. F. E. Titus says: 'Both the atmosphere and the ether are now included under the designation matter,' and 'LIGHT,' of October 27th, 1900, remarked that 'The tracing back to ether of all we have known as matter, is rapidly ending the old materialism, and . . . bridging the gulf between the two worlds, the seen and the unseen.' It is, however, a disputed point whether matter in its last analysis is etheric or electrical, for Sir Oliver Lodge, as quoted by the 'Liverpool Daily Post' and reprinted in 'LIGHT' of March 31st, 1900, like many other physicists, concludes that 'matter consists of vortex rings in an incompressible, frictionless, homogeneous fluid; that these vortices are manifestations of electrical force, and that the ultimate atom of matter is probably a unit of electricity'; but of ether he says, 'Substance it may be, matter it is not.'

Professor E. Dolbear, Ph.D., in his work on 'Matter, Ether, and Motion,' after admitting that 'there seems to be no way to define matter except by some of its properties,' and after attempting a definition in the following words: 'Whatever possesses the property of gravitative attraction,' says:—

'If, then, the ether fills all space, is not atomic in structure, presents no friction to bodies moving through it, and is not subject to the laws of gravitation, it does not seem proper to call it matter. We might speak of it as a substance, if we want another word than its specific name for it. As for myself, I make a sharp distinction between the ether and matter, and I feel somewhat confused to hear anyone speak of the ether as matter.'

Professor A. W. Rucker, M.A., LL.D., in his address at the Glasgow meeting of the British Association for the Advancement of Science, in 1901, after stating that atoms

are not necessarily different in kind from the medium that surrounds and separates them, says:—

'It is easy to show that, whichever alternative be adopted (of "vortex" or "strain atoms"), we are dealing with something, whether we consider it under the guise of separate particles or of differentiated portions of the medium, which has properties different from those of matter in bulk. For if the basis of matter had the same constitution as matter, the irregular movements could hardly be maintained either against the viscosity of the medium or the frittering away of energy of motion which would occur during the collision between the particles. Thus, even in the case in which a hot body is prevented from losing heat to surrounding objects, its sensible heat should spontaneously decay by a process of self-cooling. No such phenomenon is known, and though on this, as on all other points, the limits of our knowledge are fixed by the uncertainty of experiment, we are compelled to admit that to all appearance the fundamental medium, if it exists, is unlike a material medium, in that it is non-viscous, and that the particles, if they exist, are so constituted that energy is not frittered away when they collide. In either case we are dealing with something different from matter itself in the sense that, though it is the basis of matter, it is not identical in all its properties with matter. . . . If some such theory as the vortex-atom theory were true, the faintest trace of viscosity in the primordial medium would ultimately destroy matter of every kind. It is thus a duty to state what we believe we know in the most cautious terms, but it is equally a duty not to yield to mere vague doubts as to whether we can know anything.'

Professor Rucker sums up with the conclusion that 'the main structure of our theory is true,' and that 'atoms are not merely helps to puzzled mathematicians, but physical realities.'

Lord Kelvin* assumes that the material atom is spherical and is permeated by the ether atom, both occupying the same space, and that there are electrons in constant motion in what was at one time thought to be the solid, inert, and impermeable atom. Mr. Desmond Fitzgerald, writing in 'LIGHT' of April 9th, 1904, said that 'the latest pronouncement of Sir Oliver Lodge' was to the effect that 'electricity exists in small particles, which we can, in a manner, see in the cathode or Crookes rays, and which are called electrons. These compose the atoms of matter. Atoms are small; three hundred millions of them could lie in a row side by side in one inch. But electrons are very much smaller; one hundred thousand of them could lie in the diameter of an atom.' No wonder that an acute thinker exclaimed that:—

'The celestial ether, according to modern theory, is rather the nearest to nothing of all existences, yet the most energetic. Matter seems to grow vigorous by vanishing, and to be most active when on the edge of annihilation.'

The Rev. J. Page Hopps sums up the situation forcibly and clearly when, in 'LIGHT' of November 10th, 1900, p. 535, he says:—

'What we call "Matter," is only a mode of manifestation of something prior and deeper. We know that all the objects of sensation are the sheerest illusions—useful illusions enough, for certain purposes, but still illusions. Colour, sound, heat, light, and all the rest are non-existent apart from consciousness. There is nothing like them outside of mind: and if we follow back what we call substance or solidity, and track it home to its ultimate hiding place, we find that it simply disappears. . . . The ether, which "fills all space, is not subject to the laws of gravitation, presents no friction to bodies moving through it, and is not atomic in structure," absolutely produces, or, at all events, pervades everything, though in itself it is too subtle for capture and analysis: and, when we track matter back to its last analysis and its final atom, it simply disappears in it and is inseparable from it.'

What the ultimate atom is—or what the 'fundamental medium' is—has not yet been ascertained. The one certainty amidst the many uncertainties seems to be that although the fundamental medium is 'the basis of matter,' it is 'different from matter,' and yet the physical realities, atoms, are either particles of, or differentiated portions of that fundamental something or substance in which they exist. Mr. Franklin Smith, whose words were quoted in 'LIGHT' of March 27th,

1897, p. 149, seems to point the way to the solution of the problem when he says:—

'The relations of so-called spirit and matter are the correlative opposite conditions of the one universal *substance* of Being. In essence they are not two, but one; else this would not be a universe. When we see matter continually passing into conditions so subtle as to be indistinguishable from space itself, the only conclusion we can draw is that the ultimate essence of matter is, *per se*, so refined and sublimated that we can no longer conceive it as matter, with the capacity of materialising so as to furnish the correlative counter-force upon which the evolutions of Nature and the Universe, in all the grandeur and magnificence of its various kingdoms, are based.'

The present position of science seems to be that, as Dr. J. M. Peebles finely said in his recent address on 'Immortality,' 'nothing is absolutely known of the ultimate nature of matter. Much is said and written of its properties and qualities; but these, *known only in terms of mind*, point to a primordial, unexplored substratum—nothing more!' And Professor C. S. Minot, addressing the American Association for the Advancement of Science, boldly affirmed that 'all our sensations are caused by force, and by force only, so that the biologist can say that our senses bring no evidence of matter. The concept "matter" is irrational transfer of notions from the gross molar world of the senses to the molecular world. Faraday long ago pointed out that nothing was gained and much lost by the hypothesis of material atoms, and his position seems to me impregnable. It would be a great contribution to science to kill off the hypothesis of matter as distinct from force.'

W.

LONDON SPIRITUALIST ALLIANCE, LTD.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. A. V. Peters, on Tuesdays, September 19th and 26th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The first meeting of the season will be held on the afternoon of Thursday, October 5th. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Fridays, September 22nd and 29th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

DIAGNOSIS OF DISEASES.

To meet the wishes of a number of inquirers, Mr. Geo. Spriggs very kindly consented to attend at the offices of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., on two occasions during September before commencing his regular sittings for the diagnosis of diseases. The second of these special visits will take place on Thursday next, the 21st inst., between the hours of 1 and 3 p.m. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

* 'LIGHT,' April 18th, 1903.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 16th, 1905.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE FALLEN TREE.

Amongst the sources of the world's misery must be included misunderstood or misapplied texts of Scripture, and in the front rank stands that unfortunate line in the Book of Ecclesiastes, 'In the place where the tree falleth, there it shall be.' How many thousands of times has that been quoted to back up the dreadful idea that death puts an end to all possibility of education, repentance and advance!

It is an instance, and rather a discreditable instance, of the loose or merely argumentative use of 'Holy Writ,' for the slightest consultation of the context would show any unbiassed person that the passage has nothing whatever to do with the subject of a future life, and that even as an analogy it utterly breaks down when used in the sense we have indicated. It is a bad instance of the abstraction of a few words for a dogmatic use at the will of a dogmatist, or for 'edification' at the will of a preacher. There has been far too much of that.

The drift of the passage is really very obvious. The writer is giving a lesson against worry. 'What is the use of fretting,' he seems to say; 'and what is the use of being over anxious? If you have seed to sow on the flooded land, sow it. It will sink into the mud, and you will be tempted to wonder what will happen to it. Do not wonder. Sow the seed and just wait. If you have a portion to divide, divide it and distribute it to seven or eight. It may seem like waste, but no one knows what trouble will come, and when you may need a grateful friend. If the clouds be overcharged with rain, it will rain. Let it rain: don't worry: you cannot prevent it. If the tree falls, it must fall, and it must lie where it falls. Don't be troubled about it: but make the best of it.' And so the old Hebrew philosopher goes on with his anti-worrying homily.

But now as to this matter of the fallen tree, and the analogy between the dead tree and a dead man. We know only too well what has been made of it. Until within the last few years, it was almost universally believed that death fixed the fallen man's condition, and that, if Hell were his doom, it was a hopeless and eternal doom. Mr. Spurgeon taught that with avidity, and almost rivalled the famous preacher of an earlier day who, in warning his hearers, thus described their doom:—

When you shall wish that you might be turned into nothing, but shall have no hope of it; when you shall wish

that you might be turned into a toad or a serpent, but shall have no hope of it; when you would rejoice if you might but have any relief, after you shall have endured these torments millions of ages, but shall have no hope of it; when, after you shall have worn out the age of the sun, moon and stars in your dolorous groans and lamentations, without any rest day or night, or one minute's ease, yet you shall have no hope of ever being delivered; when, after you shall have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are not one whit nearer to the end of your torments; but that still there are the same groans, the same shrieks, the same doleful cries, incessantly to be made by you, and that the smoke of your torment shall still ascend up for ever and ever.

That is what the fervid preachers have made of this analogy of the fallen tree. Now, one thing, at all events, is certain,—that the tree belongs to someone. Where it falls it lies, but not for long. It is not neglected. It is an object of interest to the man who grew it or to the man who owns it. He goes to look at it: he considers its position and how best to remove it. He does not say, 'As the tree falls so it must lie.' He says, 'As the tree has fallen, I have got to deal with it.' Has man, then, no owner? and when he falls is he an object of interest to no one? What do we mean by calling God our Creator? What do we mean when we say the Lord's Prayer, and call Him 'Our Father'?—Our Father, remember, and not merely Our Owner. But if the owner cares for the tree, much more will the Father care for His child. This one reflection ought, of itself, to answer those who extract from this old saying the cruel notion that the fallen man will lie uncared for by God, and lie for ever where he falls.

But that is not all. Every fallen tree is good for something, and the owner makes an effort to use it to the best advantage: and his action with regard to it is limited only by his wisdom or his power. For the sake of argument, we accept the analogy between the fallen tree and the fallen man. Where the tree falls it will lie until the owner determines the use to be made of it: and where the fallen Man lies he will lie until *his* owner, according to His wisdom and power, makes use of him. We only ask God to treat the man as man treats the tree.

Now surely nothing could be more horribly unjust and unlikely than that God should find no better use for a man than to let him alone where the accident of death left him: and this injustice and unlikelihood are infinitely increased when we bring into the account what is said by those who tell us that there will be no recovery for the fallen man. What they tell us is that a Hell of hopeless misery will be the fate of millions of brilliant and high-spirited men whose main fault is that they cannot or will not believe certain propositions: and that for this God will leave them alone for ever to a doom for which He is responsible. What shocking waste! what outrageous cruelty! Let those who impute it to the Father beware!

But, after all, the analogy is bad. Anyhow, a man is not a tree. A man who is blown down can get up again, can consider his case, and, if hurt, can cast about for a remedy: and, if we believe in a future life for the man, this is what we may well believe concerning him in that life. God will surely not intervene to actually prevent the operation of the elementary instincts and activities of the man. If God has not Himself provided a remedy, He surely will not make it impossible for the man to seek one for himself, still less will He make it impossible for those who loved him to interfere on his behalf.

Samuel said to Saul, 'To-morrow, thou and thy sons shall be with me.' Now one of Saul's sons was the gracious and friendly Jonathan: and it was actually

Charles Wesley who drew from this the beautiful inference:—

What do these solemn words portend?
A ray of hope when life shall end.
Thou and thy sons, though slain, shall be
To-morrow in repose with me.

Not in a state of hellish pain,
If Saul with Samuel remain;
Not in a state of damn'd despair,
If loving Jonathan be there.

MR. J. J. MORSE.

May I be allowed to suggest to the readers of 'LIGHT' that the return of Mr. J. J. Morse, alluded to in your issue of September 2nd, should be made the opportunity for presenting him with a purse of £50 or so, not as a formal testimonial, but as a friendly mark of appreciation and sympathy from his brothers and sisters in the faith, and with the desire to be of service to him under the unfortunate circumstances in which he finds himself through no fault of his own, but as a result of his efforts to be of service to the cause of Spiritualism?

If you will kindly consent to act as treasurer for the fund, I shall be pleased to forward a small cheque, and I feel sure that many will regard it as a privilege to join in carrying out this suggestion.

H. WITHALL.

[A very happy thought! We shall have great pleasure in receiving contributions as suggested, and in doing what we can to promote the admirable object which our correspondent has in view. It occurs to us that the opening Conversazione of the Winter Session of the London Spiritualist Alliance, on the 19th of next month, would be a suitable occasion for making the presentation; and seeing that our friend Mr. Morse has laboured in the cause of Spiritualism for more than five and thirty years, and that during all that time its good reputation has never in any way suffered at his hands, there can be little doubt that there will be a general and a very earnest desire to do him honour.—ED. 'LIGHT'.]

A THEOSOPHICAL COMMENT.

The 'Theosophical Review' for September thus comments on M. Marcel Mangin's views as expressed in 'The Annals of Psychical Science' for August:—

'A curious illustration of the extent to which science will go to keep up its ignorance is given in an interesting letter from M. Marcel Mangin, who, in order to avoid the conclusion that Mrs. Piper's "George Pelham" is still living, lays it down as "infinitely more probable—for me it is certain"—that Mrs. Piper "during the last two years of George Pelham's life may have been able to enter into mental, sub-conscious communication, especially at night-time, with George Pelham, and thus have known what he dreamed about, insignificant things, as far as that goes, which haunted his brain during sleep"! That what Mrs. Piper is in communication with is, in fact, George Pelham's *dreaming Self* of the moment, we entirely agree; we see no other possible explanation at once of the extent and limitations of the communications. But that a medium who had no knowledge of, or interest in, George Pelham, during his lifetime, should have spent her time on the astral plane in making so minute a study of his dreams as to be able to fill up years in repeating them after his death, is surely a much more improbable idea than that he is yet alive on the astral plane to tell them to her! Surely, everyone must see this! There must be some limit to the absurdity of the explanations invented to avoid knowing what is known to almost everyone outside the scientific world.'

We agree that it does indeed seem as though men of science were engaged in misusing their great intellectual attainments by employing them for the purpose of inventing arbitrary 'explanations' which only serve to obscure the obvious meaning of the phenomena they select for comment. If this be science, the name of science, thus taken in vain, will soon fall into disrepute. We wonder what some of them will think of their own writings when they review them fifty years hence—from the other side of Life!

A 'REALISTIC' HEAVEN.

BY LILIAN WHITING.

'My idea of heaven,' said Emerson, 'is, there is no melodrama there; it is very real.' In the issue of 'LIGHT' for June 24th, in a generously kind editorial review of my 'Outlook Beautiful,' the writer says:—

'Miss Whiting's picture of our condition in spirit life is highly realistic. . . . It may be said that it lands us, after all, in a sort of materialism; but then, as we have suggested, our modern notions concerning "matter" are dissipating it, or pushing it back into that ethereal world which, after all, seems to be the real.'

This conclusion condenses the supreme truth of modern revelation—that the ethereal is the *real* world.

It is this which is the unit of departure. Our entire basis of reasoning by analogy must be transferred from the physical to the ethereal. For instance, the more enlightened thought has, of late years, asserted that the spiritual body is like the physical body. The reverse is the real truth. The physical body is like the spiritual (or ethereal) body. For clearness let us use the term 'ethereal' in distinction from the physical, as the 'spiritual' body is really one to be achieved by evolutionary processes through the stages of the 'desire body,' the 'thought-body' and others. Even our present physical body is in a state of continual change, and within one week any one can perceptibly refine and etherealise, or make more gross and heavy, his body. It is all in our own hands. The present body reflects, to a very great degree, the inner life that is lived.

Now, the ethereal body and the ethereal world are the positive, the real factors, with which we have to do. The physical body is simply 'clothed upon' the ethereal and follows its general outline. The ethereal world is that in which exist all the causes whose manifestation creates the physical world. Our modern activities are constantly involving more and more of the ethereal forces. The horizon line of the unknown constantly recedes. Why, to the people who were living in 1805—a hundred years ago—this world we are now in would have seemed like 'the spiritual world,' as they called the realm beyond the visible. They would have regarded conversations held between people a thousand miles apart as a thing only possible in the 'spiritual' world.

To live in the twentieth century is to live in the atmosphere of sublime activities. The universe itself is a spectacle. The wonderful developments that are taking place fascinate the imagination. The advance into the very harnessing of the powers of the ether for the use of man, is creating a new heaven and a new earth.

'In the years that shall be ye shall harness the Powers of the ether,

And drive them with reins as a steed.
Ye shall ride on a Power of the air, on a Force that is bridled,
On a saddled Element leap.
And rays shall be as your coursers and heat as a carriage,
And waves of the ether your wheels,
And the thunder shall be as a servant—a slave that is ready,
And the lightning as he that waits.

Ye shall send on your business the blast, and the tempest on errands;

Ye shall use for your need, eclipse.'

When Tesla recommends the electric-motor flying machine as the appropriate vehicle with which to conduct future Polar exploration, one feels that the poet is a prophet as well when he says:—

'Ye shall ride on a Power of the air, on a Force that is bridled;

On a saddled Element leap.'

When the most intense power in the universe is generated from motion, as electricity from the dynamo; when thought is sent through the air by an ethereal ray, as in a Marconigram; when thought is sent through the air by means, too, of a vibration in the ether, as in telepathy; when people begin to cross the Continent and to climb mountains in the motor-car propelled by its invisible and intangible power; when the seismograph in a subterranean apartment in Sicily records the

faintest tremor of the earth, no matter how distant; when we laugh and talk across a distance of a thousand miles with the same vividness of sound as if the two persons communicating were in the same room; when these and other marvels of scientific achievement abound in the panorama of contemporary life, who can draw any hard and fast line between the physical and the ethereal worlds? We are constantly conquering ethereal territory. Science increasingly recognises ethereal forces, and as for 'heaven,' we know now that it is, as Robert Browning well phrased it, a 'heaven of spirit,' one that we may and should enjoy here and now, by living the life of peace and sweetness and love. 'Death is not the end of life, but one event in life,' well said Phillips Brooks. We are coming to recognise that the change is *ev*-olutionary, not *rev*-olutionary, in its nature. All is orderly sequence; all is the unfolding and the development of the divine laws.

Walt Whitman truly images the nature of life when he says:—

'Do you not see, O my brothers and sisters? it is not chaos or death:

It is form, union, plan; it is Eternal Life, it is Happiness!'

LILLIAN WHITING.

The Brunswick, Boston, U.S.A.

COINCIDENCE OR OTHERWISE.

The 'spooky' season has now overflowed into the 'Daily Graphic,' which has several times lately published testimony to happenings which may be explained by coincidence—if any one wishes to do so in defiance of all laws of probability. In its issue for September 2nd the 'Daily Graphic' publishes a letter from Mr. W. L. Alden, a well-known American author, formerly United States Consul in Italy.

Mr. Alden first refers to a prophecy made to him by Madame Blavatsky after looking into a crystal:—

'She told me that within two years I would go to Italy; that if I remained on the west coast of Italy I would be happy, but that if I stopped on the east coast I would meet with misfortune. At that time there was not the remotest probability that I should ever go to Italy, but, as it happened, I did go there within the two years mentioned by the prophetess. I spent most of the winter on the west coast, and was certainly very happy. Later in the season I went to the east coast, and stopped for some time at Venice. While there I met with a fall, the consequences of which have troubled me to this day.'

Mr. Alden says that 'of course this was a mere coincidence,' but he betrays some sub-conscious doubts upon the subject when he goes on to compare it with another occurrence, in which a black cat figures largely. This cat had been hospitably entertained by him because 'everyone knows that if a black cat comes to the door seeking admission he will bring luck with him if he is admitted, but the worst of luck will follow if he is turned away.' As the luck seemed to be long in coming, Mr. Alden remonstrated with the cat, who gave him 'a distinct wink with his left eye'—and ten pounds arrived unexpectedly by the next post. After another fortnight a renewed application to the cat brought another wink—and another ten pounds! The cat, perhaps, thought it was paying dearly for its board and lodging, for soon afterwards it disappeared, and its successor is now anxiously awaited.

In the same issue Mrs. Heron-Maxwell relates how, while staying at a country-house, she awoke at two o'clock in the morning with a feeling of alarm lest a large cupboard in the wall of her room should open and disclose some ghastly secret. This occurred night after night. Afterwards, on alterations being made, a panel was discovered in that cupboard, leading to a landing from which a staircase descended to a passage communicating with the garden. On that landing it was said that a clandestine visitor had been surprised and murdered, his body being carried down the stair and buried in the garden. Mrs. Heron-Maxwell asks: 'Does it not seem probable that the influence of this crime remained in its surroundings, and had the power of affecting certain people who came within its radius at the hour of its occurrence?'

The Rev. Prebendary Granville, formerly Rector of Bideford, sends three curious incidents within his own personal knowledge. One was the case of a servant who heard a voice telling her that her mother was dead, which proved to be true, although she had no reason to expect it; in the second, a little boy had been drowned during a school-treat, and the next morning his mother received a letter from her sister in London saying that she felt sure that something was going to happen to the boy. Prebendary Granville's third case was a dream of his own, three times repeated, in which he saw a newly-constructed vault in the graveyard filled with water, and the coffins floating about. On opening the vault this was found to be actually the case.

AN OCCULTIST ON SOCIALISM.

'Broad Views' for September contains an article by 'An Occult Student' on 'Socialism in the Light of Occult Science.' The writer thinks that both socialists and individualists are 'groping vaguely in the dark in search of ideals to which they can be guided by no trustworthy clue in their possession,' and that 'Utopian' reformers such as Mr. Bellamy 'have to do with facts concerning spiritual conditions underlying human progress, the true character of which is wholly unsuspected by the commonplace philanthropist.' He finds the key to the problem in the idea that the human soul, like the human body, is an evolving entity, the product of ages of development, and has still to undergo further growth towards perfection. The 'lower classes' are, therefore, in the writer's view, composed of souls which are not merely 'younger,' but are 'less completely endowed with mental qualifications.'

The writer's conception of socialism appears to be of a rather superficial order, which he fathers upon the 'blustering Radical' whose sole conception of the way in which Socialism should be carried out is represented as being that the man in possession of wealth or place or power should give it up that others may take it or share. The different capacities of individuals are not ignored by any scientific socialist. Socialists are not Nihilists, they do not repudiate all forms of Government, they recognise the need of organisation and administration, which they are perhaps even inclined to make a little too paternal; they believe that the essential differences between individuals should be the basis of the assignment to them of places in the community, which is now to a large extent the accident of birth and early surroundings. The socialist of the scientific school tries to promote evolution by removing artificial obstacles to its free scope; he never ignores it. Hence the writer's words do not apply to true Socialism when he says, 'the disregard of the principles governing human evolution on a large scale have given rise to all the amiable delusions of the modern socialist.' But the socialist will agree that 'under wise and competent control it is wholly unnecessary that any community, whether great or small, should include within its conditions the miseries of poverty and ignorance that modern cities exhibit in such dismal abundance.'

To remove these is the object of all true reformers, and, we may ask, which is the nobler view, that of the socialist, who has a profound belief in man's perfectibility by obedience to universal law (even though he may call himself a materialist or an evolutionist pure and simple), or that of the occultist who simply says that the 'lower classes' in the lump are 'younger and less evolved souls'? Have no highly evolved souls ever raised their temporal condition from circumstances of lowly origin? Poverty has often been the spur that has quickened such souls to a sense of their quality and power. Even if they have failed to realise their ideals, as is too often the case, the spiritualist doctrine tells us that they can work in the future, from a higher state, inspiring, helping, raising their weaker brethren left behind. But in doing this, the spirit influences have much to strive against in the social constitution, and will have, until position in the community is based upon natural qualifications, and the bringing out of these qualifications is recognised as the great end and aim of education.

THOUGHTS ON LIFE AND LOVE.

Mr. Charles Brodie Patterson, in a useful editorial in 'Mind,' entitled 'Right Living,' asserts that 'right living must be natural, nothing that is unnatural can be right.' He explains that 'to live naturally in any age means to adjust oneself naturally, and therefore rightly, to one's environment and the requirements of one's being. When we live naturally we live harmoniously. . . . There is but one unerring test of naturalness—of right living—and that is harmony on every plane. If we are healthful, hopeful, happy, we may be sure we are living in accord with the laws of our being. If we are not, there is something wrong.'

Judged by this standard, how many of us know, from experience, what right living means?

Dealing with the relative values of thought and feeling, Mr. Patterson claims that it is on the plane of feeling that we first realise our *oneness* with all, and that wide, true sympathy comes. Our intellectual conceptions will differ. Knowledge must always be partial, in the nature of things—there is no *absolute* knowledge. Feeling is the true dynamic of life. Thought and action are only means of expression for feeling. Long before there was a brain cell in existence, there was the capacity to feel. It was this capacity that developed the brain itself. The mind of each of us is the outgrowth of what we have felt. There is forever something within us crying for completion—the Kingdom of Heaven within us demanding outward expression.

If we deny expression to our feeling—deny its recognition and realisation—we cut off the supply, stop the current and dry up the sources of our own life. Whatever we have we must use or lose it. Love and service are all there is of life. To *have* we must *give*, as our feeling prompts—sympathy, bread, life itself if need be—if the need demands. If our own development is great we are thereby enabled the more deeply and truly to understand others. Only he who has lived can understand; only he who loves knows. Because of our own needs and desires—either of to-day or the yesterdays—we can give large sympathy to others, and the better supply their needs.

By 'feeling' Mr. Patterson explains that he does not mean 'the fleeting impressions or momentary impulses that disturb the surface of our lives,' but 'the innermost upwellings of the soul, the aspirations that come from the depths of our being,' and he affirms that the only real laws are 'the laws of God written in the soul of man—the soul of each of us,' and if we would but interpret them honestly, naturally, righteously, we should see that 'all is pure among the basic things of life. It is only because our eyes are fixed upon the changing surface of things that we grow discouraged and distressed, or overwhelmed with the so-called evils of life.'

A strong plea is made by Mr. Patterson for larger and deeper thoughts and aims, and he wisely urges his readers to forget the discords and inharmonies—to cover them, bury them—with the love and service of a natural, healthful life. Our attitude towards others, he says, determines our own state: there *can* be no forgiveness for us until we have forgiven, and thus we determine our own places. We are all *one*, whether we realise it or not, and when we harbour unkind feelings towards another we really harbour them for ourselves. If we want love we must *give* love: if we want harmony we must give harmony. We imprint our inmost aspirations and shortcomings on the subtle atmosphere about us and on the sensitive consciousness of those with whom we come into contact, and we thus reveal our true selves. In the life of love there is a constant outflow and influx, and love *must* find expression in service. Love to God must begin with love to man. While it is true that 'Love seeketh not her own,' she finds, and cannot fail to find, her own, and only as we *live* the truth is the Kingdom of God expressed through us!

POSITIVE SPIRITUALISM.

It has hitherto been the fashion among scientific men to assume that physical science alone rests on positive and demonstrable grounds, and that everything which lies beyond its domain is merely a matter of inference, belief, blind faith, or even downright credulity and superstition. This materialistic or positivist position is boldly attacked by a learned Italian Spiritualist, Professor Vincenzo Tummolo, in a weighty volume of 700 pages on 'The Positive Bases of Spiritualism,'* which is further described as a reply to Haeckel, Sergi, Morselli, and to materialistic scientists in general. The official 'paid scientists' are somewhat hardly handled; they are described as always fighting against new truths, and if the book had been written in English the author might perhaps have quoted against them Dr. Johnson's famous expression, 'barren rascals.' Teachers of religion, the author thinks, are largely responsible for this attitude. Truth, imperfectly seen, is transformed from a sphinx into a chimera, and belief is swallowed up in the whirlpool of destructive philosophy. So the author comments, with caustic irony, and refers throughout his book to an overwhelming number of authorities, from ancient and modern philosophers to recent experimental psychologists, including also the most painstaking searchers into occult and spiritual science.

Some of the author's conclusions have already been referred to in 'LIGHT' for 1904, p. 567; 1905, pp. 21 and 190, where the existence of the spirit, independently of the body, is proved by such facts as dreams, clairvoyance, and the development of the convolutions of the brain in accordance with the needs of the thinking entity. In fact, he derives his main argument for the view that man is a spiritual being, and that mind is not a product of matter, from the superior freedom manifested by the consciousness when relieved from the trammels of matter by sleep, hypnotism, anaesthesia, or other forms of trance, showing that under these conditions it has vastly greater powers of perception and even of accomplishing useful work.

In the second part of his book, the author sums up the results of the first part as follows:—

'The conclusion to which we have come in the preceding pages is that there exists in us an "animic" entity, which acts physiologically by means of the bodily organs, but which can, under certain conditions, render itself independent of them in the exercise of its marvellous faculties. This is a spiritualistic conclusion, which brings us directly to the admission of the survival of the material organism by the soul, and therefore to a conclusion in favour of the undeniable existence of a whole world of spirits. If the soul can render itself independent of the body (as we have proved by numerous facts), this means that the body is, with regard to the soul, altogether accidental, and therefore the survival of the soul cannot be denied. Here our task would seem to be completed, but there is another point to be considered. Is this world of spirits, which is the direct corollary of the survival of the soul, really destined to remain for ever completely separated from our own? Between the incarnate and the discarnate is there no bond, no correspondence, no natural link of connection?'

The author then proceeds to answer these questions by showing the logical necessity for such a connection, after which he gives a comprehensive sketch of the history of mediumship and spirit manifestations, and after narrating his own experiences with Randone, Politi, Paladino and other mediums, he proceeds to discuss the various hypotheses of hallucination, imposture, and animism, and sets forth his own views on the nature and action of the forces concerned. He considers that both incarnate and discarnate persons have what he calls a 'peripneuma,' a more correct rendering of the hybrid and barbarous word 'perisprit,' and that mediums, at all events those who obtain physical manifestations, are persons who can project or externalise this fluidic vehicle, which is then used by the discarnate to produce the desired effects. The character of the mediumship depends on the amount of fluid given off;

DR. HENRY SLADE.—The 'Standard' New York correspondent reports that Dr. Henry Slade, the well-known slate-writing medium, who visited this country about thirty years ago, died recently in a Michigan sanatorium.

* Vincenzo Tummolo: 'Sulle Basi Positive dello Spiritualismo.' Viterbo: Tip. Soc. Donati and Co. Price 6 f. 50 cts.

intuition, speaking and writing, table-turning and movement of objects, partial and complete materialisation, require successively greater amounts of fluid for their production. As a whole, the book is valuable as showing how great a mass of evidence can be drawn upon in favour of the spirit hypothesis, thus giving it the same basis of positive observation that is claimed for the theories of physical science.

SPIRIT PHOTOGRAPHY.

Your correspondent, Miss E. Katharine Bates, is somewhat illogical and certainly unfortunate in the following remarks as to spirit photography, which appeared in her letter in 'LIGHT' of August 5th:—

'It is unnecessary to point out that this may conceivably account also for the identity of outline in a figure appearing on a plate on consecutive occasions, which has baffled our most liberal-minded investigators, and obliged them to come to the sorrowful conclusion that "all men are (occasionally) liars" when they take up spirit photography!'

This is illogical, because 'liberal-minded investigators' would not denounce other men as frauds and liars unless they had absolute proof before them and were in a position to judge, owing to superior knowledge of the subject.

That fine old worker, the late Mr. James Burns, in writing of spirit photography, concluded an article as follows:—

'Let this thought dwell in the mind of every reader, that many of the so-called frauds attributed to spiritual experiments have not been frauds at all, but the hasty conclusions of that unworthy suspicion which is begotten of ignorance. Such conclusions bring the subject to a standstill, whereas a tentative and trustful investigation would lead to most important discoveries.'

To those who have taken the trouble to inform themselves it is well known that the spirit friends, in some cases, use, as it were, a psychic positive or mould, and so reproduce a given form exact in every detail, much as we do from a negative.

Mr. A. Glendinning, in his valuable experiments many years since, obtained the same identical form, Bishop William of Wykeham, both with the camera and also when holding the plates between his hands. The great cleric was clearly seen, wearing his mitre, as he carefully took up his position to be taken, and yet I have an engraving of him which is almost exactly like the photograph. Another man came so often as to be annoying, as he always appeared precisely as before.

It is a fact that landscapes and portraits have been reproduced as if photographed from the originals, and a control, speaking through Mr. David Duguid, explained that they did this by drawing a magnetic line from the original to the plate. I have just heard of a gentleman in New York who, investigating this subject, put three old 'carte de visite' photographs of deceased friends in an envelope, and with these in his pocket proceeded to the spirit photographer's, thinking that these 'cartes' would attract his friends, and that he might get a picture of one of them. The result was that the three appeared on one plate; but they were exact copies of the three 'cartes de visite' which he had in the closed envelope in his breast pocket.

No doubt the most satisfactory proof is when, as in many of my sittings, an independent clairvoyant is present and sees the discarnate sitters building up their etherialised forms. Three photographs in my collection, taken at the same sitting by Mr. Bourns, show the same figure in three distinct stages of etherialisation, and there are also several who have manifested four, five, and six times, but quite different as to age, pose, or drapery.

Undeterred by 'the sorrowful conclusion' of 'liberal-minded investigators' as proclaimed by Miss Bates, I have pleasure in stating that after five years' patient experimenting in spirit photography, and exposing many hundreds of plates, I am at last obtaining several spirit faces on nearly every photograph I take—though they are as yet very faint.

At one of Mrs. Fairclough Smith's séances, her control, 'White Dove,' described a spirit with me whom I at once recognised, and remarked, 'He says he promised that you

should have his photograph' (quite correct, through a private friend at my own house), 'and he is sorry that he has not yet been able to give it to you, but will now very shortly.'

Three weeks later, when I was copying a spirit photograph, the spirit in question appeared on the plate.

H. BLACKWELL.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

What 'Controls' Should Do.

SIR,—While I am somewhat in accord with the opinion of your correspondent, Mr. B. A. Cochrane, I think his remarks are rather too sweeping. Although my own experience of public meetings and circles would lead me to agree with him entirely, the experience of others has caused me to modify my views. I still think, however, that the controls of public mediums are seriously neglecting their splendid opportunities of speaking the word in season which would give their hearers much food for thought, and dropping the seed which would in time bring forth a rich harvest. As a leader of a mission circle for some years I have been brought very closely into touch with the darker side of spirit communion, and the object lessons thus conveyed have been most dramatic and convincing, while admonitions, warnings, and kindly advice have been constantly given by the controls to those who have attended our circle. No doubt other private circles have had similar experiences. In public we hear plenty of poetical references to the 'Summerland,' and to all the happiness and beauty and glory of the spirit world, but we rarely hear anything of the horrors of the earth plane which are equally real, and which I am afraid will be experienced temporarily by the great majority on passing from the earth life. And even Spiritualists are not exempt; on the contrary, their greater knowledge has of necessity enormously increased their responsibilities, for 'unto whom much is given of him much will be required.' While I have no desire to dwell *unduly* upon the seamy side, I would remind the unthinking that the laws of degeneration and progression are equally true, and that 'whatsoever a man soweth that shall he also reap.'

Admonition and warning are not only possible in public but desirable and necessary, and I cannot help thinking that the controls of public mediums should more frequently take advantage of the opportunities given of doing an immensely greater amount of good and lifting spirit communion from what is only too frequently mere phenomena hunting.

If the spirit controls are to be really our 'friends' they must show us both sides of the picture or they may become unintentionally our greatest enemies.

'Only this I know: I tell Him all my doubts and griefs and fears,

Oh! how patiently He listens and my drooping soul He cheers.
Do you think He ne'er reproves me? what a false friend He would be

If He never told me of the sins which He must see.'

CHARLES RÉNÉ.

London, N.

SIR,—In reply to 'Inquirer,' in your issue of the 9th inst., I would say that I should be glad if discarnate spirits were able to interfere actively in the affairs of earth life.

Peace on earth and goodwill towards men might then become realities.

I would have the spirits criticise and condemn as well as comfort and uplift.

'Inquirer' says that there have been complaints that they are too outspoken. But Mr. Wallis's controls complained of the coldness of their hearers; they wondered that there was not more response, more sincerity and earnestness, &c. Surely, therefore, it is obvious that Spiritualists need rousing. The *fortiter in re* should be judiciously blended with the *suaviter in modo*.

I was glad to see the letter of 'Inquirer,' as the subject is of more importance than at first sight appears, and merits discussion.

I beg to express my regret if I have hurt the feelings of any incarnate or discarnate spirit.

B. A. COCHRANE.

30, George-street, Manchester-square.

'What is a Secondary Personality?'

SIR,—Mr. Mould, in his letter published on p. 420 of 'LIGHT,' appears to mistake entirely the teaching of the 'best teachers of psychology,' in whose footsteps he claims to be following. He would perhaps exclude Professor Hyslop from that category, but in doing so he equally misapprehends that gentleman's view. One may not agree with all that a writer says, but that is no reason for assuming beforehand that he is in error.

I take Professor Hyslop to mean that the normal consciousness is only a fraction of the total consciousness of the person, and this fraction he calls a personality. This is nothing new as regards the view taken. Mr. Myers calls it the supraliminal, but in any case this normal personality must certainly possess its share of the 'characteristic properties of a person' as defined by Mr. Mould. If St. Paul's Epistles are to be taken in evidence as psychological documents, we find in them a distinct confession of double personality (Romans vii. 15-23).

As to Mr. Mould's fear that 'we shall soon have not one person but three persons in the same person,' with its totally irrelevant and irreverent tag about the Trinity, I believe that twelve is at present the greatest number of personalities that psychologists claim to have found in one person. Of course the point at issue, as regards the spiritualist doctrine, is whether these are not rather 'controls' than fractional manifestations, or 'personalities' of a complex 'person.' With regard to this, the writer of an article on p. 386 does good service in pointing out that we ought not to be too hasty in coming to a conclusion either way, but that every case must be judged on its own merits. Both sides are too prone to try to bring all the facts within the framework of their respective theories.

SEEKER.

Some Good Clairvoyant Descriptions.

SIR,—Mrs. Veary, of Leicester, was at the Mechanics' Hall, Nottingham, on Sunday and Monday, the 3rd and 4th inst., and amongst other clairvoyant descriptions she gave four which struck me, an outsider and investigator, as being so good that I think a record of them in 'LIGHT' would be interesting to others.

To a man in the audience she described very fully a spirit man bent with age, and said 'he was on earth a grave-digger.' He was at once recognised. Another spirit was described who on earth was blind. He, too, was promptly recognised, and the medium then got the message, 'They called me Blind Tom,' which was admitted to be true. Two children who showed themselves near a lady, were well described and were readily recognised as belonging to a poor woman (whom the lady who received the descriptions had helped to pay for their burial), they having passed away within a few days of each other. Mrs. Veary then got and gave this message: 'Ask mother not to cry over our things'; and she said that they showed her a whip and top and other things. The lady stated that one of the children played with a whip and top the night before passing away! I wonder how 'Researchers' would explain away a case like this! The fourth case was a description of a spirit lady given to a lady. The spirit had passed away a long time ago, but said that a ring left had been handed down, and, addressing a lady in the audience, Mrs. Veary said: 'You now have it on your finger!' As the lady had gloves on Mrs. Veary could not possibly have seen it, but the lady admitted that what she had said was true and that the ring was as had been described.

R. THORNTON.

3, Mansfield-grove, Nottingham.

Mrs. E. Green's Mission to Africa.

SIR,—Mrs. Ellen Green, of Manchester, will sail on the 30th inst. for Durban on what is practically 'mission' work, unsought by her, to take the evidence of the continuance of personal existence after the death of the body, and of the possibility of communion with our friends in spirit life, among people who have never enjoyed the privilege and pleasure we have learned to value so highly.

As the expenses of necessary outfit and items incidental to travelling are heavy and Mrs. Green is not over-burdened with wealth, it would doubtless be a pleasure to many of her friends to ensure her comfort by providing her with means to enable her to adequately meet those expenses, and so manifest their regard for her and for the good work she has been engaged in for so many years. Remittances sent to me will be gratefully acknowledged.

A. W. ORR.

15, Moorland-road,
Didsbury, Manchester.

Spiritualistic Heresy.

SIR,—In your issue of February 18th last 'Sophron' asked 'What is heresy?' and I have since observed that a certain class of Spiritualists manifest a good deal of impatience, not to say intolerance, towards their fellow Spiritualists who are not prepared to go quite so far as they themselves do.

This tendency is especially noticeable in those who have satisfied themselves that they have witnessed satisfactory materialisations and other physical manifestations, in the presence of certain mediums. Because other Spiritualists report adversely as regards their experiences with the same mediums, and in some instances dare to assert that they have had what they regard as indisputable evidence of fraudulent and false pretences on the part of the said mediums, the former class of Spiritualists seem to lose their heads, tempers, and all sense of proportion. Now, sir, this is a very important matter and I feel prompted to ask how far is this sort of thing to go? Are we in search of truth? Are we free to investigate and frankly publish the results of our observations? or are we free only to applaud our predecessors? Must we suffer as heretics and be denounced and excommunicated if we dare to tell the truth—when we see it—that some mediums *do* stoop to trickery at times?

If the upholders of mediums are so sure that the phenomena they witnessed were absolutely genuine, why do they grow petulant and angry when other earnest truth-seekers—as sincere and honest as themselves—declare that they are equally certain that they have discovered fraud? Is it that they are afraid that the discovery of fraud on one occasion indicates fraud on *all* occasions with the same medium, and therefore, on the principle of 'all or none,' they insist that we are wrong, and grow angry with us for daring to doubt? Has it come to this, that we are to regard mediums as above suspicion? Are we expected to accept unquestioningly the affirmations of those who declare the manifestations genuine, on pain of incurring their severe displeasure? Are we to be shut out and regarded as heretics because, in our search for truth, we recognise that a medium may obtain genuine phenomena at one séance and may perpetrate fraud at another? Surely phenomenal Spiritualism is not based upon so flimsy a foundation that it cannot stand close scrutiny? What are the alleged facts worth if they may not be honestly investigated? And what are the convictions of Spiritualists worth if those Spiritualists become irritated, annoyed and denunciatory, the moment one dares to publish a report contrary to their views—even though that report is an honest statement of facts? What are the boasted liberty of the Spiritualists and their love of truth worth under such circumstances? A HERETIC.

A Bazaar at Southsea.

SIR,—The Portsmouth Spiritualists have for years been struggling to properly 'house' the movement, and in so doing have incurred heavy expenses, so much so that progress has been very difficult. For nearly two years we have been contributing to a building fund which has now reached nearly £40. To augment this sum we propose to hold a bazaar in the Albert Hall, Southsea, on October 4th and 5th, and the members of our society have been working hard for months to make the venture a success.

In addition to the stalls, for which gifts will be thankfully received, it is desired to raise a sum of about £12 to defray cost of advertising, rent, &c., so that the whole of the takings shall go to swell the fund.

Having done what we can ourselves, kindly permit us now to appeal through 'LIGHT' to those outside our society to kindly show their sympathy with our efforts and help us to creditably represent the movement.

All gifts, in cash or kind, however small, if sent to my address, will be thankfully acknowledged by

ERNEST W. OATEN,
160, Somers-road, Southsea. President.

Clacton-on-Sea.

SIR,—I have spent two extremely pleasant week-ends this season at Mrs. Robinson's, Clacton-on-Sea, and while there received many excellent proofs of the continuity of life on the other side, through the mediumship of Mrs. A. Symonds, whom I consider to be an excellent psychic. I may say that I lost my partner in this material life last Christmas, but did not have long to wait before she gave evidence of her controlling presence both at home and at Clacton, and many other friends and relatives who have long and recently passed over gave us clear proof of their continued existence. I write this to encourage the wavering ones and console those who, like myself, wanted such certain evidence. GEO. F. TILBY.

A Pet Canary.

SIR,—My reason for offering this little communication to 'LIGHT,' apart from the circumstance being interesting in itself, is that I hope it may elicit some comment from your readers in the shape of letters in explanation or reply. I am anxious to know whether others can quote any similar experience, for I am really uncertain how I ought to regard it. Many persons would, of course, ignore the possibility of any psychic significance in the incident, but not so, I think, readers of 'LIGHT,' most of whom know too much, in many cases from personal experience, of mystic phenomena to say anything in the wide realm of Nature is impossible.

One has heard and read of dogs who, having been petted and much associated with human beings, have been seen in the astral form after death. But I will relate simply what happened, and let it speak for itself.

I had a little canary, for some months this year, which I made a pet of. I attended to him myself, and grew fond of him, as one does usually of anything for which one takes trouble. He knew me well, and always chirped a welcome when I approached his cage—or sometimes to attract notice, if he was not attended to. Last month he died, and I felt more sorry than I could have believed for a little bird. A few days after I lost him, I was alone in the dining-room, which opens into my conservatory, when I heard there, as if among the flowers and vines, a chirp *exactly such as his*, which seemed always to say 'Sweet! Sweet!' I was busy and only thought that some poor little bird had got into the greenhouse, and was fluttering amongst the plants—for birds do enter sometimes, and I always try to catch them and put them safely out. In a few minutes I heard again, twice, the same note, 'Sweet!' exactly like that of my dead canary. Then I went out through the glass door to rescue any little prisoner, but there was no bird in the conservatory, though the chirp had been distinctly there, and nowhere else. Next it struck me that the note was not that of any of the wild garden birds, but identically that which I knew so well of my little canary. The more I thought about it the more puzzled I felt. Even in my own mind I form no definite conviction. All we know is that the possibilities in Nature are infinite, and that death does not mean extinction, only change. In that small feathered form which I had buried in the earth of my garden, there had been life, a little spirit, which would quickly mingle with other essences in the magic crucible of Nature. But not just immediately would it probably disintegrate, and is it not possible that during that brief interval the little spirit would be attracted to the home where it had been tended and happy when occupying the form of a bird? Permitted, that is, to draw near and give me who cared for it a token of remembrance, a token, too, that for the smallest thing that has conscious life, the destruction of the body does not crush out of existence the 'vital spark.' I felt somehow grateful for the incident; for if one may look upon it as a lesson, it was a beautiful and happy one, given through the doubtless unconscious mediumship of an innocent little bird.

E. P. L.

Spiritualist Fund of Benevolence.

SIR,—Kindly allow me a few lines of your valuable space in which to acknowledge receipts for the above Fund, which is still *urgently* in need of support. I wish, on behalf of my committee, to heartily thank those who have subscribed during the past month, and especially to draw attention to the kindly thought of the Council of the London Spiritualist Alliance and of Mr. Henry Withall, 'Old Marylebone,' and Mr. E. W. and Mrs. M. H. Wallis. The friends mentioned and the Alliance, wishing to show their respect for the arisen veteran, Mr. Thos. Everitt, each forwarded a subscription as under in lieu of a wreath. May I commend this action to the consideration of your readers? What better tribute can be paid to the 'dead' than kindly care for the living?

Thanking you in anticipation for the publication hereof, and for all your past kindnesses, I remain, yours sincerely,

WILL PHILLIPS,
Hon. Sec.

Amounts received during August: Mr. E. Dawson Rogers, £1 1s.; London Spiritualist Alliance, £5; London Spiritualist Alliance, in memory of Mr. Thos. Everitt, £1 1s.; Mr. Henry Withall, £1 1s.; Mr. Henry Withall, in memory of Mr. Thos. Everitt, £1 1s.; Mr. E. W. and Mrs. M. H. Wallis, in memory of Mr. Thos. Everitt, 10s.; Miss E. L. Boswell Stone, 3s.; 'Old Marylebone,' 10s., in memory of Mr. Thos. Everitt; 'R. E. N. W.,' subscription book, 4s.; Mr. James Lingford, 5s.; total, £10 16s.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Webb gave clairvoyant descriptions to a crowded audience, with splendid results. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. R. Brailey. Séance on Thursday, at 8 p.m., for investigators.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailey's short address was followed by questions from the audience, which were satisfactorily answered. Convincing clairvoyant descriptions closed the service. On Sunday next, at 7 p.m., Mr. D. J. Davis, address; Mrs. Webb, clairvoyant descriptions.—H. A. G.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, Mrs. Bezan gave addresses, followed by excellent clairvoyant descriptions, and Mrs. Isger kindly gave a recitation. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. Clarke will give addresses. The hall is open from 3 to 5 p.m. every Thursday for inquirers.—E. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington gave a fine inspirational address on 'Revelations' to a large and appreciative audience. Mr. Gerans presided. A good after-circle was held. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., service. Thursday, at 8.15 (Room 3), investigators' circle for psychometry and clairvoyance. Silver collection.—H. Y.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—The circle on Sunday morning last was well attended and in the evening Mr. J. Connolly's capital address on 'Spiritualism and "the Creation"' was much appreciated, and a good after-circle was held. On Monday Mr. Paul Preyss gave an instructive lecture and interesting delineations. On Sunday next, at 11 a.m., circle; at 7 p.m., Miss Porter, address; at 8.30 p.m., circle. On Monday next, at 8 p.m., clairvoyance by Mrs. Imison.—H.

FOREST HILL.—99, DEVONSHIRE-ROAD.—The meetings at 99, Devonshire-road will be resumed on Sunday, the 17th inst., at 7 p.m., when Mr. T. B. Frost, secretary to the Union of London Spiritualists, will give a trance address. Meetings will be held on Sundays, at 6.45 for 7 p.m., and on Wednesdays at 7.45 for 8 p.m., for investigation. Will subscribers and friends please apply for tickets—6d. and 1s. each?—W. D. TURNPENNY.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie's control, after a few introductory remarks, gave excellent clairvoyant descriptions to a packed audience. Seventeen spirit friends were described, of whom fifteen were fully recognised. The details, in several instances, were remarkable and several strangers were convinced of the fact of spirit return. Mr. W. T. Cooper ably presided. On Sunday next Mr. E. W. Wallis, trance address; subject, 'If.' Early attendance requested. Doors open 6.30.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, the 5th inst., Miss Porter gave clairvoyant descriptions, as also did Miss Venning and Miss Wilkins.—H. H.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last a spirit friend, through his medium, Mr. G. Tayler Gwinn, spoke eloquently on 'What is Truth?' and answered questions from the audience.—S.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last we had a good day with Mr. Warner Clark, who spoke on 'A Satanic Tragedy' and 'Truth's Dominion,' and gave clairvoyant descriptions, which were recognised.

MANOR PARK AND EAST HAM.—COLERIDGE-AVENUE.—On the 8th inst. Mrs. Roberts, of Leicester, gave good clairvoyant descriptions, and on Sunday last Mr. W. Walkerspoke on 'Is Mediumship Dangerous?' and gave clairvoyant descriptions.—A. H. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—Public services were held on the 6th and 10th inst., and addresses were given on 'Sacred Fire,' 'God's Word in Kosmon' and 'The Faithists' Seed-time.' Questions and clairvoyant descriptions followed each discourse.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—For the flower service on Sunday evening last the hall was decorated with gifts of flowers. Mr. H. Boddington's fine address on 'Flowers and their Spiritual Significance' was followed by good clairvoyant descriptions by Mrs. Podmore, Sacred songs were beautifully sung by Miss Prout and Miss Jean, and Mr. Waddington gave violin solos. Mr. A. Clegg also contributed to the harmony. Some spirit drawings were exhibited by the artist medium, Mr. Swift, jun.—S.